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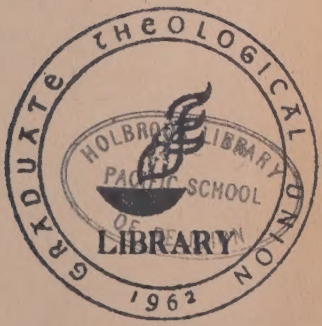
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I.

SWEDENBORG AS A SCIENTIST AND A MAN OF PRACTICAL AFFAIRS.

BY THE REV. CHAUNCEY GILES.

THE Lord always provides leaders for His people. When humanity is prepared to take a step in advance of its previous attainments, either in scientific, civil, or spiritual life, the initial movement is always a great man. If a new church is to be instituted, some providential leader is raised up capable of understanding its nature and organizing the forces essential to its establishment. Abram is called from the obscurity of his parentage and commanded to get out from his country and kindred that the Lord may make of him a great nation. Moses is saved from the waters of the Nile, and instructed in all the wisdom of the Egyptians that he may lead his people from bondage and become their law-giver. David is called from the sheepfold to smite the proud Goliath, to lead the armies of Israel to victory, and to sing the spiritual trials and triumphs, the sorrows and the joys, of humanity in his own. Prophets are raised up to foretell the coming of a new age, and

Apostles are chosen to preach its gospel and establish its truths among men.

Great men are the centres and suns of every new age, and the monuments by the way which mark the rise of new epochs in the progress of humanity. All nations have their representative men. But there are some minds so large in stature, and so universal in genius, that no age and no nation can claim them. They belong to humanity. Such have been the great pioneers in science. The man who discovers a new law of nature, as Copernicus, Newton, Franklin, performs a service for the race through all coming time. A new force, as steam or magnetism, discovered and applied to human use, changes all social relations and modifies all industrial employments. The true nature of civil liberty once clearly recognized by some great human soul, and embodied in institutions and laws, becomes a force which in time will overcome all obstacles and remodel all governments. As light disperses darkness, so new truth in the understanding must overcome error; as heat drives away cold, so a purer and more ardent love will displace evil and sin. This is the testimony of all history. Man is the instrument by which the Lord gives new truths to men. When there was no man who could receive and deliver His message He came Himself. The Lord took upon Himself a human nature and became the Son of Man that He might be "the way, the truth, and the life" to dying humanity.

Among the men who have been raised up by the Lord and specially endowed with power to communicate new truth to men, and to be instruments in initiating a new and distinct step in the moral and spiritual progress of humanity, there is no one in any age who claims such remarkable endowments and to have rendered so important a service to men as Emanuel Swedenborg. He claims to have been instrumental in the Lord's hands in making known to men a new and higher order of truths upon all subjects relating to man's spiritual nature, relations, and destiny. This service was not limited to some additional facts or to some new views or theories on the same plane of former knowledge. He claims to have ascended into distinctly new regions of truth, to have discovered new degrees of human faculties, the qualities of their nature, the laws of their action, and the means of their development. There have always been dim intimations of the existence of these higher and purer realms of human faculties, and aspirations to explore them. Swedenborg claims to have entered consciously into them, and to have given a clear, accurate, and scientific account of their nature and relations to the lower faculties of the mind; to have revealed new, larger, and more excellent worlds of human thought and life, vastly richer in all the means of human happiness. He claims to have done for man as a spiritual being, what Columbus did for man as a citizen of this world. Only the world he has revealed to men lies within us and above nature,

and contains excellencies and means of happiness impossible to a material world.

As it is the purpose of the present course of lectures to show the grounds on which his claims are founded, it may help us in ascertaining the reasons we have for accepting them, to get as distinct an idea as possible of what his claims are, and in what respect the truths he taught were new and distinct from those of any former age.

1. He declares that he received Divine and spiritual truth in his understanding, and communicated it in rational forms so that it could be seen in rational light and understood by men; that the laws of spiritual life as they exist in the Divine and in human nature were revealed to him by orderly processes of mental action. The doctrines he taught, therefore, are not theories or speculations of human origin; they are a spiritual science in the same sense as geometry is a natural science. They are not a belief founded on human authority to be received by faith; they are laws existing in the nature of things, and they are as independent of human opinion or authority as the law of gravitation or the organization of a plant; laws which can be learned, and when known carry with them the same conviction of their certainty that the truths of any natural science do.

2. He claims that these doctrines are contained in the Word of God in the same sense that the truths of natural science are embodied in the material world, and that they were disclosed to him while he was

reading it, as the truths of natural science are revealed to men while they are reading the book of nature. They are not, therefore, the products of his own reason. He is not the author of them, as the scientist is not the author of natural laws. He claims that the Bible is a Divine Book, written in a Divine style, according to the laws of the Divine order, and the inherent and necessary relations between the Creator and the creation, between mind and matter, cause and effect; that there is, consequently, a perfectly scientific method of exegesis by means of which we can gain an absolutely true knowledge of all the doctrines of Christianity. We can gain a true idea of God and His methods of creating, of man's nature as a spiritual being and of his relations to the Lord; his fall from the state of his original perfection, his redemption and regeneration, his death and resurrection; of the spiritual world and the modes of human life and means of happiness in it. By this method of interpretation man is introduced into a new world of spiritual and Divine truth. He is placed in a central point of view, where he can see the laws of the Divine order in their true relations; he discovers their harmonies; he sees them as they are, freed from the illusions of appearances, the uncertainties of traditions and the weakness of opinions based on authority. He stands on the firm ground of rational knowledge, and with the thread of a true principle in his hand he can explore the mysteries of Divine truth without fear of going dan-

gerously astray, and with the certainty of advancing into the light which grows brighter at every step toward the perfect day, as the light of natural science increases when men approach nature with a docile spirit and with faculties capable of perceiving her laws. In a word, he claims to have performed the same service for man in the attainment of spiritual and Divine truth, that Copernicus did in gaining a true knowledge of astronomy, or that scientific men in any department of science have done in discovering and using the substances and forces of nature.

These are not all his claims, or the most remarkable and difficult to accept; but they relate specifically to his attainments as a scientist, and to his character as a man of practical affairs. As every one can see, they are more comprehensive and important than were ever made by any other man, and to substantiate them requires a corresponding mental endowment, breadth and depth of culture, versatility of talent, extent of power and practical skill. When the promise is so great it would be an easy task to detect failure if the performance did not equal it. Yet such is the test which Swedenborg himself and those who have been introduced into the new light, invite all to apply to him. It is easy to make extravagant claims to the discovery of great truths, and to announce them in a dogmatic way on personal authority; but no doctrine of spiritual truth can be presented in rational forms, stand the test of the Bible, of reason and natural science,

except by one who sees it in its true relations and understands it himself. It is a universal law of mental action that our conceptions of truth are determined by the quality and culture of the mental faculties. The highest truths, or the words which embody them, can be taught by personal authority. A child can repeat the words which contain the most profound truths, but to comprehend those truths and express them in rational and scientific forms is possible only to those who can see them in a rational light.

Previous to the time of Swedenborg the truths of religion had never been addressed to the reason; they were presented as facts to be received upon authority. There was no attempt to show their ground in the Divine and human natures, and their inherent relation to each other. There is very little successful effort made to do this now. Men are told, even in this age of science, that reason must be kept in obedience to authority in the investigation of spiritual truth. It required, therefore, a mind of original endowment and eminently scientific in its nature to comprehend the grand idea that spiritual truths are as fixed and determinate in their nature and relations as natural truths. The human mind has been slow to discover and reluctant to acknowledge that all things are related by an unbroken chain of cause and effect even in the material world. It has required centuries of observation and the stimulus of want and desire and ambition to gain a general

credence to this grand principle which is the first distinct step in all progress. How much more difficult must it be to effect this end in spiritual truths! It would be impossible to communicate the idea to any mind which had not first seen the same truth in material things. The apostle stated a universal law when he said, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." But when the truth was clearly seen that law, order, connection, relation between cause and effect, must exist in the spiritual as well as in the natural plane of the creation, and consequently must prevail in every Divine work and revelation, the immense difficulty of evolving the laws of spiritual life from the Sacred Writings, and bringing them down into scientific forms and showing their relations to each other, to man and to the Lord, still remained; and it required the most patient, thorough, and extensive culture of the natural mind to accomplish such an arduous work. No dreamer could do it. No man who depended upon his imagination or relied upon the authority of others alone could do it. The truth must pass through the alembic of the human mind; it must be imported into the reason and be seen by it before it can be expressed in rational forms. Swedenborg's whole claim, therefore, to have revealed spiritual truth to the rational mind, when correctly understood, must be based on his scientific culture and attainments. Such a work would have been

impossible to a mind uninstructed in natural science. For this reason I invite your attention, first, to his character as a scientist and a man of practical affairs.

He was of excellent parentage. His father was a bishop of great learning and influence, of pure and noble character, who entertained broad and liberal views of Christianity. His mother was the daughter of Albert Behm, assessor of the Board of Mines, an important office which Swedenborg himself afterwards held. One of his sisters was the wife of the Archbishop of Upsal, another married a governor of a province. He also had a nephew who was a bishop, and a niece who was the wife of a bishop. His father was Superintendent of Missions, and was bishop of the Swedish colonies in New Jersey and Pennsylvania. Thus he was born in the bosom of the church and breathed the sphere of religious influences from his birth. His tender nature was penetrated and moulded and nurtured by them. There is much in blood. "It is a real advantage to be born in a family which has been for a long time the abode of honor and virtue, and a nurture of citizens useful to the country. Such," says Sandels in his eulogy pronounced upon him in the great hall of the House of Nobles, at Stockholm, in the name of the Royal Academy of Sciences, "was that of Swedenborg." He associated with the most learned men of his time, was on friendly terms with kings and queens and princes, and received favors from them not usually accorded to men in his rank.

I mention these facts to show that he was not an obscure and ignorant fanatic; that he had the social status and culture of a gentleman in the best society of his country. He was not a recluse. He mingled freely with men and took a deep interest in industrial, social, and civil affairs.

He received as complete an education as the means of his age and country could give him. He was acquainted with most of the knowledge of his time. He was a good mathematician. He wrote a work on Algebra; introduced the calendar to his countrymen; invented a new mode of obtaining longitude at sea, and in various ways showed himself to be such a master of the science that the Consistory of the University and the Academy of Sciences, at Upsal, invited him to accept the professorship of pure mathematics, "because," as they expressed themselves, "his acceptance of the office would be for the advantage of the students and to the ornament of the University." But he declined the honor. He had no desire to become simply ornamental. He well knew that it was not a post suited to his genius. His nature was too energetic and practical, too large in the scope of his activities, to permit him to spend his days in the barren region of pure mathematics. He regarded mathematics as useful implements to work with. But they were only means to an end. "It is the fatality of the mathematicians," he says, "to remain chiefly in theory. I have often thought it would be a capital thing, if to ten mathematicians

one good practical man were added to lead the rest to market. He would be of more use and worth than all the ten."

Swedenborg has the reputation of being a dreamer and a mystic. But such a character is entirely incompatible with his cool sense and eminently practical character. He would be called a utilitarian even in this age of railroads and machinery. Our own Franklin was not more distinguished for plain, practical common sense and natural sagacity. His mind never rested in the regions of abstraction. Even natural science was worthless in his eyes unless it could be applied to some use. He was a mechanic and an inventor. He invented the air-tight stove and a new mode of constructing docks. He contrived rolling-machines to transport over hill and valley two galleys, five large boats, and a sloop, a distance of fourteen miles for Charles XII. His discoveries were not happy hits, but the practical results of scientific principles. These things show the early and natural bent of his mind, and the practical skill with which he used his knowledge. They show him to have had a large and solid basis for his future attainments in natural truth, and a disposition to turn it to account for the benefit of his country and age. During his first travels, he was always on the alert to find new books and new arts and inventions that might be useful to his country. He was a true son of earth, an intelligent and earnest worker in his time, and a useful citizen.

When he was appointed assessor of the Board of Mines, a most important office in Sweden, he immediately began to prepare himself for his duties. He travelled extensively, and examined all the mines and the methods of working them then in use. He was not contented to follow the accustomed routine, but took a more comprehensive view of his office. He began to inquire into the nature of fire and iron, and all the questions embraced in metallurgy and the science of chemistry.

He held his office as assessor about thirty years, during the first seventeen of which he devoted himself entirely to its duties and the study of the mineral kingdom. His work in this direction culminated and was embodied in three folio volumes, of eight hundred pages each, published at Dresden and Leipsic in the middle of 1734, under the title of "Philosophical and Mineralogical Works." Like all his works upon natural and spiritual subjects, they combine theory and practice, cause and effect. The first volume, which is called the "Principia," is his account of the material universe in its first principles. The second volume treats upon iron, and the third upon copper. It is not according to my purpose to give any exposition of the doctrines he teaches concerning material things, or to estimate their value. I mention them merely as an illustration, and evidence of his aims and methods of working, and the qualities of his mind. They have received the highest commendation from the most learned men, and they have

gained for him the reputation of being at least the peer of the greatest minds of his time. Whether his doctrine of the principles of natural things is true or not, no one can deny that they furnish the most certain proofs that he possessed a scientific mind of the highest order, and that he was a diligent, wise, honest, and practical student of nature; this is what specially concerns us. It is to these qualities that your attention is specially invited.

In estimating his character as a keen observer, a clear, logical, honest, and original thinker, we must take into account the age in which he lived. Men of the largest and most original endowment were just waking up to the idea that the material universe was pervaded by an immutable order and governed by universal laws; that to comprehend the pebble and the plant we must penetrate beneath the illusions of appearances, and learn the interior forms and qualities of nature. The vast and beautiful worlds of science had not been explored, and it required original, bold, and comprehensive minds to advance into their unknown realms, and a keen insight into the hidden laws and essences of material things to understand them. A beaten path with guides at every turn is easy to follow; but to advance into new realms, without a guide or a knowledge of what lies before us, requires original endowment. It is easy to make an egg stand on end, as Columbus showed, when we know how, but impossible before. When new discoveries are made, they are so plain and sim-

ple that we wonder they were not known before. It needs the seeing eye and the logical mind to discover the unknown. It requires more intelligent comprehension of nature than is generally possessed to conceive that there are forces, substances, and laws, in the midst of which we daily move, and of which we have no knowledge. Swedenborg early awoke to the assurance that there were unknown and unsuspected worlds of truth in nature lying around us, and he had the courage and the skill to explore them.

He possessed another essential quality of a scientific mind. He saw clearly the distinction between facts and science. Facts are not science, and a knowledge of the greatest abundance of them does not constitute a scientific mind. Facts are the materials of which science is formed. The man who possesses the greatest amount of lumber does not necessarily own the best house. Science is organized knowledge. It is the relation of fact to fact. It is the inherent and underlying law which binds all things together into a beautiful unity. Facts are sand. They have no external coherence; they can be blown about by every wind of doctrine. Science arranges, combines, and crystallizes them into beautiful and transparent gems of truth. Facts are gas and mineral, dead mould and idle vapor and wayward stream. Science is the beautiful tree formed of these elements, with its roots in the earth and its top in the heaven of light and air; its mighty trunk, its strong limbs, its banner of leaves, its delicate and fragrant blos-

soms, and delicious fruits. As the dead elements become an organized and living thing in the plant, so do dead, isolated facts become organized and living and fruitful forms of truth in science.

The mind effects this new creation, or discovers its existence hidden under the illusions of the dead outward forms of matter, and reveals it to the common observation of men. But every mind cannot do it. Most minds dwell upon the surface of things. They judge from appearances. They are willing to take even the highest truths upon trust. Their reasons are other men's opinions. They follow in the beaten path of the centuries. Their knowledge never extends beyond a few facts. But this was not the case with Swedenborg. Very early in his career he declared that an abundance of facts had been accumulated for the discovery of a true science of natural things. The materials were ready and abundant for the construction of the temple of science, and it was time to begin to build. And the master builder appeared.

Swedenborg seemed to have a perception of the state of knowledge of his time and the true course to pursue. He had the instinct of the builder. His mind was specially adapted to organize and construct. It operated upon isolated facts as the magnet upon the particles of iron; gave them polarity and orderly arrangement. Nor was he oppressed by the multiplicity or confused by the heterogeneous nature of particular truths.

He says, "To find out the causes of things from the study of given phenomena requires a talent of a peculiar kind. It is not every one who can confine his attention to one thing and evolve with distinctness all there is in it." But this prime quality of the scientific mind Swedenborg possessed in a remarkable degree. He had also a keen and penetrating sagacity that could look through the outward forms of things, and distinguish the real and essential from the apparent and accidental. He saw that there must be order, harmony, and law in the relations of all material things; that there must be a cause for every effect; and he looked for and could detect the hidden law whatever mask it might assume. He was continually looking for causes,—for the universal in the particular. All men who have extended the boundaries of knowledge and enriched science by new discoveries have possessed this power, but no one in a greater degree than Swedenborg.

Another essential quality of the highest order of scientific mind is docility, a willingness and desire to be taught. We are prone to form theories and try to put them into nature, or the Bible, or whatever may be the subject of our examination. Without being aware of it, we seek for facts which will testify in its favor. We give those which seem to confirm our hypothesis or doctrine an undue weight, and are blind to the evidence of those which are against it. This has always been the case in a remarkable

degree in all theological discussions. Like a skilful lawyer, the theologian summons those witnesses which will testify in favor of his dogma, and he strives to set aside those which do not. We invest our theories or doctrines with self-love, and then we seek rather to prove that we are right than to learn the truth.

This was once the spirit in which men investigated nature. They formed their theories and then tried to make nature confirm them. The wonderful progress that has been made in scientific knowledge during the last century is due to the changed methods of interrogating nature. Men go to the material world to learn what material things have to say to them, and not to see, as in a mirror, the reflection of their own preconceived ideas. No man ever possessed this open, ingenuous, and docile nature in a larger degree than Swedenborg. He seemed to have but one aim in all his studies, and that was to learn the truth, and he kept his mind as free as possible from all bias. It was his constant practice, as he declared, "to let fact itself speak, or to let causes flow spontaneously from its lips." No man was less disposed "to invent senseless hypotheses, and gravely invite the public to visit their castles in the air." He was a sincere devotee of the truth, and he was willing to follow it wherever it led him, well knowing that it must lead him to causes and principles. It must be evident to every one that such a childlike and docile intellect was fitted above all others to receive new spiritual truths and communicate them to men.

But docility and insight are not the only qualities essential to the scientific mind. No one can advance far in a knowledge of causes without the ability to generalize his knowledge, and construct doctrines adapted to his wants. Doctrines are the tools he works with; the engines he constructs to overcome obstacles which would be impossible to the power of his unaided senses. The builder may have a clear idea of the structure he wishes to rear, the proper materials may lie before him, but he may not be able to put them in their place without the aid of mechanical forces. The ability to construct and use them is essential to his success. Our senses soon fail us. The finer and more general laws are not visible to the eye. When we have reached the limit of observation reason must take up the thread of investigation, and this thread must be the sublimation of facts into a true doctrine. We cannot take a step in the invisible world without the guidance of doctrines derived from the visible and known. We find in the scientific career of Swedenborg a remarkable example of this constructive ability. Take his doctrine of forms as an example. The beginning of nature, he says, is the beginning of geometry. All matter has form and must be capable of measurement. The size of the particles has no effect upon their form. An atom that is too small to be perceptible by the aid of the most powerful microscope must be spherical or angular as clearly as a drop of water, a rock, or a world. The microscope confirms this.

It shows us that the forms of all organic and crystalline substances increase in clearness of outline as they diminish in size. Here then is one respect in which we may continually advance towards the origin of matter in spiritual substance.

Thus, by the aid of geometry, following the path of experiment and fact, so long as the senses aided by the microscope would permit, without violating any known fact or law, he ascended to causes and principles and saw the material world, as it were, born from the spiritual and take its first step. How simple is the theory! How entirely in accord with all we know of the methods by which the Lord works.

But this doctrine is not only true in relation to geometrical forms, it is true of all forms and all the relations of one thing or one system to another, the same law rules everywhere. The Lord always works like Himself in the least and in the largest operations. "All things," says Swedenborg, "are like one to the other." Therefore, a large particle, a planet or a sun, is formed in the same manner, and is subject to the same laws as the smallest. "In the magnet and its sphere there is a type and effigy of the heavens." The great and the small, the remote and the near, utter the same voice. And he had an ear to hear it. The magnet told him the same story that the telescope has told Herschel and Ross and Struve, and brought him to the same conclusions by the simplest and most direct methods. Imagine

him more than a century ago, in his assessor's office, with a little piece of magnetized iron before him, watching the iron filings as they arranged themselves around the magnet, and, from what he saw there, uttering the grand and prophetic truth that there is a sun central to the whole universe, and pointing to the place in the heavens where it is to be found. That far surpasses the deductions of Leverrier or Newton. That little piece of magnetic iron, guided by true principles, became in his hand an enchanter's rod, with which he summoned into his presence worlds and systems of worlds from their remote homes in the realms of space, and at its touch they revealed to him the law of their grouping into systems, their motions and relations to each other.

This simple and fruitful method he carried up into the organic world, employed it in his investigations of the animal kingdom, and finally applied it to spiritual things. The Lord works according to the same laws in all parts of His creation, spiritual and natural. This similarity of method is the golden chain which binds the least to the largest, the material world to the spiritual world, and all to the Lord. Unless there is this relation between the material and the spiritual worlds, between the material body and the soul, a knowledge of the spiritual world and of man as a spiritual being is not possible. All our ideas and conceptions are material in the first instance, and we can form no idea of any being or principle or subject which is totally unlike any material thing.

There must be something in common, some similarity, some relation. We begin on the earth. Here we take our first step. The ladder that reaches to the Lord has its foot upon the earth, and there must be rounds of ascent to Him, each one of which has relation to the one below and above it. Here is the grand law which Swedenborg saw so clearly and used with so much effect in all his scientific and philosophical studies, and according to which he stepped from the material to the spiritual world and made known their relation to each other. "All things are like one to another," is the key with which the Divine Word was opened and its rich treasures of spiritual truth revealed to the rational mind.

By this means the gulf which has proved impassable to Christian theology has been bridged, and we can learn something of the nature of the world and the life beyond, and the death of the body is no longer a plunge into the unknown dark.

Swedenborg cared little for human opinion or public approbation. He seemed to be entirely forgetful of his own reputation, and to be unconscious of any influence from those around him. He kept his heart fixed on the goal he sought, and his eye on the opening paths that led to it, and he went on his way discouraged by no obstacles and terrified by no dangers. He did not look around to see whether he was alone or surrounded by an applauding crowd. His ear was too intently open to catch the harmonies of truth as he entered within the veil of outward

forms to hear the censures or plaudits of men. He had the courage and strength to stand alone. Was not this heroic virtue essential to him who was to push his adventurous feet into the heavens and the hells, and bring back the report of what he had heard and seen?

Other characteristics of his intellectual and moral fitness for the work he claims to have been commissioned to do will appear as we go on. At present we have only time to notice one more trait in his character, which was the substratum of his whole being and the motive-power in all his investigations. He was a pure-minded and, in the highest sense, a religious man. He had no sympathy with the materialism and skepticism so generally prevalent in his time. He acknowledged the existence of the Lord, and his obligations to obey His Laws and serve Him without any hesitation. He did not think, as many scientific men even in this age seem to do, that he was absolved from his obligations to the Lord because he had looked a little further into some of the problems of nature than others; that his knowledge of natural law elevated him above the jurisdiction of moral and spiritual laws. He acknowledged that the truth was the Lord's, and that the real blessedness of knowing it consisted in the fact that it led to Him and revealed the excellence and glory of His Divine nature. His fealty to the truth was loyalty to Him who is the Truth.

In conclusion, I know of no element essential to

a scientific mind of the highest order which he did not possess. He set out with the noblest ends, the discovery of truth for the glory of God. He pursued them with a patience that never wearied and a strength that never failed. He planted every step upon the solid basis of experience and fact. He took mathematics, which by many is considered as the only demonstrative and absolute science, for his guide. He used both the methods of analysis and synthesis in every step he took, and by these means he continually rectified his conclusions. He was as docile as a child, and yet he was too wise and sharp-sighted to be deceived by appearances. He was not credulous. "Prove all things and hold fast the true and good" was his constant practice. His intellect was eminently constructive. He was ingenious and alert in discovering new methods and applying them. Temperate in his appetites, virtuous in his habits, deaf to applause, devoid of envy or ambition, indefatigable in effort; with an intellect cool and clear as his own sky, a courage that feared nothing but error, a judgment unbiased by opinion or favor, and competent to weigh the value of every fact, he worked on with untiring perseverance for more than thirty years, hasting not, resting not in the examination of the material world and the organic forms of the material body. And thus in his life and by his deeds he demonstrated the truth, that he possessed a scientific mind second to none and equal to the greatest in any age; and he laid the foundation

broad and deep in the material world for his ascent into the higher realms of spiritual knowledge. To his native endowments of docility, intellectual integrity, and devotion to the truth, he added the culture, the strength, the alertness, the courage, and the skill necessary to bring the worlds of spirit and matter together, and in the forms of the lower reveal to man the existence, the reality, the presence, and the perfection of the higher.

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SWEDENBORG AS A PHILOSOPHER.

BY THE REV. CHAUNCEY GILES.

SWEDENBORG claims to have been a providential man. He claims to have been peculiarly organized, specially fitted, and Divinely led to be the instrument of communicating a distinctly new and higher degree of spiritual truth to men in rational forms, and, by means of it, of introducing a New Age of spiritual light and life, and of enabling the race to take a new step in religious progress. The best evidence of the truth of these claims is the work itself, —a proof we hope to consider more fully hereafter. But there is evidence of another kind which has an important bearing upon the subject. This mission was not suddenly thrust upon him by miraculous and omnipotent power; he was mentally constituted and gradually prepared for it; all his studies and labors and the circumstances of his life led to it. He was not, indeed, aware that he was being prepared for such a remarkable service at the time. He acted in entire freedom. He chose his pursuits as other men do; he followed his tastes and inclinations; but the

quality of his intellectual faculties, the motives of his conduct, the ends he kept in view, the methods he employed, and the fidelity with which he worked, must give important testimony to his intellectual, moral, and spiritual fitness for the work he claims to have done. By considering these qualities we can gain some idea of the justness of his claims. We can follow in his footsteps and see, even as he did not at the time, but did afterwards, how his tastes, his studies, his methods, and purposes, all pointed in the direction of his final attainment. This is a kind of evidence which carries great weight, and we can understand and appreciate it. Swedenborg claims to have discovered the human soul or spirit; to have seen its form; to have learned how it is organized; its origin; the laws and methods of its life and the causes of its death; its relations to the Lord, to the material body, and the material world,—in a word, he claims to have discovered and disclosed to men a scientific psychology and a rational theology. It is the purpose of my lecture to-night to describe one great step in his progress towards the accomplishment of this service.

In a former lecture I considered him as a scientist; as absorbed in the study of the forms, qualities, and laws of the material universe. We are now to follow him as he ascends from the mineral to the animal kingdom. As he sought in the mineral kingdom to discover the nature of heat, magnetism, and electricity, which may be called the soul of matter, so

now he seeks the spirit which is the soul of the material body. The step, as every one can see, is an orderly one, and in the direct line of the result he claims to have reached. He did not stop, as so many distinguished scientists have done, when he reached the horizon of the material world, which is formed by the senses. He did not remain in the world of effects, but looked up and essayed to pass on into the world of causes. The nature of his mind would not permit him to do that. He could not rest in the supposition that there might be something behind the veil of nature, a name, a cause, a realm of which we know and can know nothing. He believed that the gulf between nature and spirit was not impassable, and he became fired with the purpose of bridging it and exploring the world beyond.

There are early and increasing indications that the problem of the soul's nature and mode of existence began to dawn upon him and arrest his awakened attention while he was investigating the causes and nature of material things. When he had completed his survey of the mineral kingdom, he immediately began to address himself to the new task of discovering the soul. He saw that matter was dead, mechanical, a mere effect from some hidden cause that lies behind and above it, and he determined to investigate that cause. "The end I propose to myself," he says, "is a knowledge of the soul, since this knowledge will constitute the crown of my studies. This, then, my labors intend and thither they aim."

His motive for doing this, however, was not an idle curiosity. He desired to rise into the very sphere of truths, and in its clear light behold all lower things. "The soul," he says, "resides and acts in the principles, not of the body only, but of the universal world; inasmuch as it is the supreme essence, form, substance, and force of the microcosm, and appoints, establishes, and governs the order thereof, of itself, and by its own nature; consequently it is the sphere of truths. For these reasons the soul has engaged the profound attention of all human minds since the infancy of philosophy, and still holds them in suspense, division, and perplexity. But as yet," he continues, "her mode of being and her nature are almost absolutely unknown; and such is the general state of doubt and hesitation as to preclude all distinct thinking. This has given rise to so many obscure guesses upon the subject; it has caused so many clouds to collect around it that all hope of discovery is nearly at an end." Here, then, we can see that he proposed to himself the problem of problems. He resolves to investigate the soul which is "the supreme essence, form, substance, and force of the microcosm, and which appoints, establishes, and governs the order thereof, . . . and consequently is the sphere of truths."

This purpose, so distinctly announced, and so patiently and energetically carried into effect under the most extraordinary difficulties, has a most important bearing upon his claims to have been pre-

pared and chosen by the Lord to do this very work. It shows that he was purposely and systematically working towards the solution of that problem. He was approaching it from the material side, and "preparing the way and making the paths straight" in his own mind for the reception and communication of light from above the realm of nature.

Having formed the distinct purpose to discover the soul, the next point to be determined was where to look for her. In deciding this question he showed his sagacity and philosophical insight in a clear and decided manner. He must seek her where she dwells, in her own kingdom. "I am determined," he says, "to allow myself no respite until I have run through the whole field to the very goal,—until I have traversed the universal Animal Kingdom to the soul. Thus I hope, by bending my course continually inward, I shall open all the doors that lead to her, and at length contemplate the soul herself; by the Divine permission." "To accomplish this end I enter the circus, designing to consider and examine thoroughly the whole world or microcosm, which the soul inhabits; for I think it is in vain to seek her anywhere but in her own kingdom." "Tell me," he says, "where else can she be found than in that system to which she is adjoined and injoined, and where she is represented and momentarily exhibits herself to contemplation? The body is her image, semblance, and type. She is the model, the idea, the head, that is, the soul of the body. Thus she is represented in the

body as in a mirror. I am, therefore, resolved to examine carefully the whole anatomy of her body, from the heel to the head, and from part to part, and for the sake of a closer approach to examine her very brain, where she has disposed her first organs; lastly, the fibres also, and the other purer organic forms, and the forces and modes thence resulting."

This question settled, a more difficult one presents itself. It is a question which has baffled the skill of the wisest philosophers, and filled them with despair of ever gaining a rational answer to it, and has led to doubt and denial of her existence distinct from the material body. In what form does the soul exist? How can she be approached? In what language can we hold converse with her? The philosophers and theologians of the present day find it as difficult to answer these questions as those did who lived a century ago. Swedenborg grappled with the problem in a wiser, more direct, and practical way than had been done by the philosophers of his own age, or by any others before or since his time. They have discussed the qualities of the soul as abstractions. They have reasoned about terms rather than things. There is much known about the mental and moral qualities of man's spiritual nature, but the subject in which they reside remains concealed from human thought. The soul is defined as the immaterial and immortal part of man, the vital or thinking principle; as the mind, the spirit, a spark of divinity. All these definitions may be summed up in the one

term, the principle of life. But that is vague and unsatisfactory. It amounts to but little more than saying the soul is the soul. It gives us no idea of what the soul is in itself. It is as indefinite as it would be to define the body as a walking, eating, digesting, or sensitive principle, without knowing what the body is. What idea would it give us of a tree to call it a fruit-bearing principle? or of an engine to describe it as a principle of motion and force? Every one can see the absurdity of such a definition. It is a definition which does not define. The subject to which a great variety of qualities is referred is an abstraction and remains unknown. It is this conception of the soul, or spirit, which has caused so much vagueness in our thinking and reasoning about it. There are very few theologians who write and preach about the soul, and urge men to earnest effort in saving their souls, who know what the soul is, and if their salvation depended on it, could not tell. The whole subject of man's spiritual nature and destiny is obscured and involved in mystery and doubt by the want of distinct and definite conception of what the soul or the spirit, as a subject of thought and affection, of joy and sorrow, is in and of itself.

With true philosophic insight Swedenborg saw this. He saw that it was useless to talk about terms, to discuss abstractions or principles, until we could refer them to some subject in which they dwelt. Then they ceased to be abstractions. Then the disciple has a distinct object to which he can refer all

the qualities and powers, and he knows where to find them. He justly concluded that the only successful way of gaining a true knowledge of the nature of the soul was first to find the soul, and learn from her own lips her nature, her relations to the material body and to her Author; and he entered upon the great enterprise with unexampled wisdom, energy, and skill. His methods cannot be better described than in his own words.

"Since it is impossible," he says, "to climb or leap from the organic, physical, and material world, —I mean the body,—immediately to the soul, of which neither matter nor any adjuncts of matter are predicable, . . . it is necessary to lay down new ways by which I might be led to her, and thus gain access to her palace; or, in other words, to discover, disengage, and bring forth by the most intense application and study certain new doctrines for my guidance, which are the doctrines of forms, of order, and degrees, of series and society; of communication and influx, of correspondence and representation." These terms will not convey an adequate idea of the profound and fruitful truths they are used to express without some explanation. He calls them new doctrines, which they certainly are in the application he made of them to the work in hand. They formed a new era in the investigation of man's spiritual nature; they were a new and successful step towards entering the kingdom of the soul and discovering her personality and the qualities of her nature. They

show that he was moving in the right direction and employing the proper means to attain the end he sought.

These doctrines play a most important part in all his future studies. He had really discovered the law of relation between the soul and the body, and generally between spirit and matter, though he was not himself aware of the new worlds of truth into which he could gain access by means of them. I shall speak of them more fully hereafter. I now only give an outline and hint of the most important ones as an evidence of the philosophical qualities of his mind, and to show how he was led by orderly steps to a true knowledge of the soul and the spiritual world.

The doctrine of discrete degrees is one of the most important, and without some knowledge of it he declares it to be impossible to gain any true knowledge of the soul, or of the spiritual world, or of the relations of spirit to matter. It is a law with which we are all acquainted, but its full significance is rarely understood. I will try to state and illustrate it in as few words as possible. Creation proceeds from the Lord by distinct steps or degrees, each one of which becomes something entirely different from the preceding one, though it is closely related to it, corresponds to it and represents it. As an example, spirit, or a spiritual substance is entirely distinct from matter and possesses qualities impossible to matter. It is not refined or ethereal matter; it cannot be gained by the purification and sublimation of matter.

It has none of the properties of matter, except substance and form, which are essential to existence of any kind or degree; and yet matter was created from it, and spirit dwells in it, and gives to it all its power and life. These degrees exist in the material world, and we can find abundant examples to illustrate their nature. Every intelligent school-boy knows something of the nature of oxygen and of hydrogen gas. He knows, also, that the two combined form water. But neither of these gases are water, and water is not gas. It possesses entirely different qualities and performs entirely different uses from the elements that compose it. There is a clear distinction between them. Again, every plant is formed out of earth and water and gas, light and heat; but a plant is something entirely different from either or all the substances that compose it. There is a distinct degree or step from one to the other. The most learned scientist could not discover a plant in any of the substances which compose it. Nor by any combination of these substances could he form a blade of grass. A plant is organized matter, and there is a clear and distinct cleavage between organized and unorganized matter.

But the best and most familiar example of these distinct degrees is to be found in man himself. Every action of the material body is caused by the soul, corresponds to and expresses some purpose or state of the soul, but the action is entirely different from the affection or motive which caused it. A fierce

look is not anger, laughter is not joy, a pale face is not fear, a tear is not sorrow, a shudder is not terror, a proud look is not pride. These actions are entirely distinct from the affections which cause them. They have nothing in common, and yet they are caused by them, and represent them. They are related to them as effect to cause. The spiritual world is related to the material world in the same way. It is not material: it is entirely distinct from it, and yet it is a substantial world, and is connected with the material as cause with effect. In the same way the whole creation is related to the Lord. It is created from Him, and yet nature is not God. It forms no part of Him, though created and sustained by forces and substances which constantly emanate from Him. There is a distinct and ineradicable cleavage between God and nature, between spirit and matter. They never can be confounded without causing fatal error. This law of the Divine order Swedenborg recognized in all his investigations of nature and man, and found in it protection from error and the path to the discovery of the distinction between spirit and matter, and their relations to each other. It saved him from wandering off and becoming lost in the void of abstract and unsubstantial theories, which has been the fate of metaphysicians, or of confounding spirit and matter, losing sight of spirit, practically denying its existence, and sinking into a cold and dark materialism, of which we find many examples among modern scientists.

With keen philosophic insight he had discovered a hidden and universal law of the Divine order which led to the most fruitful results.

One of the legitimate consequences of these distinct planes and degrees in the creation is the law of Correspondence and representation according to which the soul manifests herself in the body, and the Lord reveals His love and wisdom in the creation. Swedenborg was searching for the soul in her own kingdom, the material body. He had discovered the distinction between her and the kingdom in which she dwells. In other words, he had learned where to find her. The next obstacle to overcome was to learn how to communicate with her, what language she speaks, and how to learn its meaning. Keeping in mind that the soul is entirely distinct from the body, and is not limited by the laws of time and space, he found that she spoke a universal language, which even an infant and the most ignorant savage can understand, a language subject to immutable law. He called it Correspondence. It is based on the well-known fact that the soul expresses her emotions, passions, desires, and thoughts by certain changes and actions in the body. These actions correspond to and represent the feeling or thought, and express it in uniform types. Every motion of the body is the correspondent and natural expression of some want, desire, suffering, or delight of the soul. The clinched or open hand, the rapid or languid motion, the tone of voice, the flushed or

pale countenance, the play of the muscles of the face, the bowed head, the attitude of the whole body, is the language the soul employs to express herself. According to the same law the material universe is a Divine language, has a Divine meaning, because it corresponds to and represents the Divine thought and love. The material universe is a revelation of the Divine nature in natural forms. The Bible is written according to this fixed relation between mind and matter. Every object and act mentioned in it is the effect of a spiritual cause, corresponds to it, represents it, and expresses it. Swedenborg studied this language, found the clue to its meaning, and finally employed it as a medium of communication with the soul.

The law of use is another and most fruitful means of learning the nature of the soul, and plays a most important part in his search for her. He thought he could safely take it for granted that Infinite Wisdom must have a definite purpose in every creation. When we learn the use of an organ we discover what that purpose is, and we are brought into communication with the soul. We learn her wants, her loves and hatreds, and the purposes of her action. The use of an organ determines the form, and the form reveals the use. The eye, the lungs, and the hand are widely different in form and organization, and they perform widely different uses. The webbed foot, the fin of the fish, and the wing of the bird are organs of locomotion; they vary in form to

adapt them to the element the animal moves in. The nature of water is in the form of the fin; the nature of the air in the form of the wing. There is an inherent tendency in the human mind to discover the cause in the effect. The first question we ask when we see a new object is, What is its use? This is the Divine method of testing all qualities and character. "By their fruits ye shall know them." Swedenborg had a clear conception of this law; he saw that it was universal, and he concluded he could discover the nature of the soul by learning the use of the organs the soul employs to serve her in the material world. He therefore determined to explore the whole kingdom of the material body, that by learning the forms and uses of its various organs and their relations to each other and to the soul he might discover the soul herself.

We find him, then, on his way in search for the soul, and we see the principles which guided him, and the methods he pursued in attaining the end he sought. As evidence of his character as a philosopher, and his preparation to become a voluntary instrument in the Lord's hands of revealing a higher degree of spiritual truth, and discovering new worlds of thought and life, it remains to consider the skill, the spirit and wisdom with which he prosecuted his search. He hoped to find the soul by exploration of the body, the kingdom in which she dwells and displays her nature. He obtained his facts from the best anatomists of his age. An examination of the

materials he collected and the use he makes of them reveals the wisdom of his methods, his tireless industry, his amazing power, and the depth of his insight. He breathes upon the dry bones of fact, and they live. He passes from the form to its use, from the effect to the living cause. You see, at once, that he only values facts for what they say to him. His mind could not remain in the plane of effects; it rose spontaneously to causes. His deductions from the common anatomical facts sound like a new language; they introduce the mind into a new world. I have never read any productions of the human mind which impressed me with so much clearness and power. We feel conscious of being in the presence of a master. There is a depth of penetration, a clearness and variety of illustration, a comprehensiveness and grasp of principles that is amazing. From the simplest and apparently the most barren fact, important truths, like Aaron's rod, blossom and bear abundant fruit. He left every organ free to unfold its own nature. He examined its form to discover its use.

He watched it with the closest scrutiny, in all its attractions and repulsions, its loves and hatreds, its labors and sports. He listened to its voice with the most delicate sympathy, and learned, as it were, from its own lips the secret of its life. The truth can never be wrested from nature by muscular force. When she is put upon the rack she is always dumb, or moans in inarticulate voice, and draws the veil of

appearances more closely over her face. Love her; woo her; imbue the mind with her life; and leave her in freedom, and she will throw aside her veil, sport before us in her most lovely forms and reveal her inmost secrets.

Swedenborg possessed this sympathy with nature in all her kingdoms in a most remarkable degree. In this respect his own nature was in the highest degree poetic. He did not look upon facts as fossils, as mere skeletons, or the dead bodies of truth. The world was the outward form and continent of living forces; a human spirit breathed through it and lived in it, and it was the sole end of his life to come into communion with that spirit and learn its true nature. He revered it, and wooed it, and rejoiced in every glimpse he caught of its presence, and he counted it gain to spare no labor and no sacrifice, and to withhold no worship that was necessary to his nearer approach and more intimate acquaintance.

His method of study was a combination of analysis and synthesis. He based his whole reasoning upon facts. He framed his general principles from facts and the experience of all ages so far as known to him. No man ever thought less of hypothesis. If he used it, it was only as a scaffolding to the building. He held it in constant suspicion. He kept his eye upon it as a wise and wary man would upon a necessary though suspected guide through a dangerous country. When he had arrived at some general principle by rational deduction from a wide

and careful scrutiny of facts, he measured every new fact by it, and held his conclusions subject to constant modification and correction. He allowed no weight to the vagaries of the imagination; he accepted nothing because it had been received, nor did he reject any truth because it had been discarded by others. Thus he constantly ascended, rectifying every step and every conclusion by the new light he gained and by his clearer perception of the absolute truth, modifying his principles, and examining with a more rigid scrutiny his facts.

But he was not only a keen observer, a close and logical reasoner. He had such an intense love of the truth, that his profoundest studies seemed to be the sport and play of his intellectual faculties. Newton said that the secret of his success as a philosopher was "patient thought." But patience does not seem to be applicable to Swedenborg. He accomplished the greatest tasks without apparent effort. The most profound and long-continued study did not weary him. He seemed rather to gain strength and to rise refreshed from the severest study. His whole mind was pitched to the keynote of the universe, and all its activities moved in concord with its harmonies. He was borne up and carried along in the currents of the Divine order. There is no indication of struggle, endurance, and weariness. The profoundest studies seem to be rather the spontaneous action of all his faculties than a labor that tasked their strength. He gives no indication

of wrestling with great problems, as other men have done, with doubt about the victory. And when the problem was solved and all its elements lay in clear light before his mind, it is impossible to conceive of his running through the streets and crying, "Eureka! Eureka!" or, like Newton, so overwhelmed with joy at the discovery of a great truth, that he could not complete the calculation, when the supreme mind, outstripping the lower faculties, first came in sight of the goal. His faculties were perfectly poised. The idea, so commonly entertained, that his mind lost its balance, became introverted, and the throne of judgment usurped by the illusions of the fancy has not the slightest foundation in truth. On the contrary, there is no example among the greatest of great men in which the imagination was kept in such rigid subjection to the judgment. He rejoiced in the discovery of truth. But it was not a wild and passionate joy that seized upon and carried him away. His soul retired into a more inward communion, and returned to the golden age of its intellectual perfections.

This true and unexampled greatness of mind and genuine philosophical spirit manifested itself in his total disregard of fame. He seems to have been absolutely without envy. He had no quarrels with any one about the priority of discovery. He had no jealousies and no rivalries. He never claimed any honor or arrogated any greatness on account of his learning or discoveries. He never entered into any

petty contests with others about originality in the discovery of truth. In this respect he is a remarkable contrast to many whose names stand high in the ranks of philosophers. In writing his philosophical works he declares that he had no aim at the applause of the learned world, nor at the acquisition of a name or popularity. "To me," he says, "it is a matter of indifference whether I win the favorable opinion of one or of no one; whether I gain much or no commendation; such things are not objects of regard to one whose mind is bent on truth and philosophy. Should I, therefore, gain the assent or approbation of others, I shall receive it only as a confirmation of my having pursued the truth." . . . "If the principles I have advanced have more of truth in them than those which are advocated by others; if they are truly philosophical and concordant with the phenomena of nature, the assent of the public will follow in due time of its own accord, . . . if not in the present in some future age." . . . "Let the thing speak for itself." In this unselfish spirit, with a nature entirely destitute of envy or ambition, he kept on his grand and solitary way. He trod the most unaccustomed paths of knowledge with assurance, repose, and ease.

Another important element in his character as a philosophical thinker, which must commend itself to every devout mind, is his constant acknowledgment that all truth has its origin in the Lord. The office of the understanding is to see the truth, not to create

it, as the function of the eye consists in receiving the light, not in forming it. All our reasonings and discussions concerning things before we know anything about them avail nothing. We get no more knowledge from them than a blind man would get of light from the discussion of its nature. Science is a revelation of truth in one form. The Sacred Scriptures are a revelation in another degree. But no truth is revealed to us until we understand it. The truths of science have existed from the beginning, but they have only been discovered within a few years. The truths in the Bible are infinite, but only a few of them are yet revealed to men because they do not see them. The mind must be humble, docile, reverent, and open for the reception of the truth. Swedenborg was remarkable for this intellectual docility. The hearty admission of the fact, that we cannot originate an idea; that the greatest philosopher and the little child are equally helpless in this respect, is an immense gain, and one of the most essential qualities for the perception of new truths and their communication to men.

There is another and higher quality of a true philosopher, which he possessed in a remarkable degree, that gave direction and character to all his purposes and studies, and that is his reverence and constant regard for the Supreme Being, and his humble recognition of the eternal truth that it is only "the pure in heart who can see God." He saw clearly that natural appetites and worldly anxieties

and cares obscured the clear vision of the higher faculties, dragged them down to the earth, and held them in bonds, and he controlled the lower desires of his nature and made them servants of the higher. He brought the natural mind into subjection to the truth. He came into harmony with the laws of the Divine order, and as it were a part of them, and these laws were always to him the voice of God. He saw the Divine wisdom in the order of the material universe, and the material body, and the Divine goodness in the provision the Lord has made for the happiness of everything He has created. It was his delight, a delight compared with which he counted all other joys as nothing, to learn the truth as a law of the Divine order, and to conform his affections, thoughts, and actions to it. With all his vast learning, his gigantic strength, his amazing power of penetrating into the inmost forms of things, he was yet a child in heart, and his affections turned to His heavenly Father. Forgetful of himself, watchful only for the truth, he sought to learn His will, communicate it to others, and obey it himself.

In describing the peculiar kind of talent required to find out the causes of things from the study of given phenomena, Swedenborg has portrayed his own character as a philosopher in the clearest and most forcible manner. The true philosopher, as well as the "true poet," he says, "must be born such." Some men come into the world endowed with an extraordinary activity of the whole mind, amount-

ing to a peculiar strength of imagination and intuitive perception, by virtue of which, no sooner do they set the animal mind in motion on any subject than they excite the rationality of the corresponding rational mind, they arrange their philosophical topics into a suitable form, and afterwards engage in thought till they see clearly whether their opinions are consonant with the decisions of a sound judgment; when, if any element of an obscure character embarrasses the subject, by a happy gift of nature they separate the obscure from the clear, and in its place insert some other element more conformable to the general idea, so as to make all the parts aptly cohere. With a natural facility they distribute their thoughts into classes, and separate mixed topics into appropriate divisions, and skilfully subordinate series, thus perspicuously divided, one under the other,—that is, the particular under the general, and the general under the universal. Thus they are never overwhelmed by the multiplicity of things, but continually enlightened more and more, and by help of arrangement and general notions recall to mind whenever they please such parts of the subject as had become effaced from their notice, and unfold such as are complicated or perplexed.

"Those who are born with this felicity of talent, and afterward proceed in due order to its development; the more profoundly they penetrate into the depths of science, the less do they trust to their imagination, and the more cautious are they not to

extend their reasoning beyond the strict limits justified by facts; or, if they indulge in conjecture at all, they treat it as mere surmise and hypothesis, until experience bespeaks its correctness. They avoid as a hydra any premature attachment to, or implicit credence in, opinions, unless there are circumstances duly to support them. . . . The fictitious depresses them, the obscure pains them, but they were exhilarated by the truth, and in the presence of everything that is clear."

With such a direct, earnest, and intelligent purpose, with the mental and moral powers necessary for his work, with the reverence and courtesy of a noble knight, he entered upon the mighty task before him, without any misgivings as to his success. He hoped to find the soul by exploring the material body, the kingdom in which she dwells, and displays her qualities and forms. And he succeeded in a much higher and more perfect degree than he expected. He was rewarded by looking upon the soul herself. Instead of a principle action, he saw a human being, organized of spiritual substances, the subject of human affections and intelligence. He was admitted into her kingdom, and became acquainted with her purposes, modes of action, and laws. His success, however, did not come as he expected. He saw the soul distinct from the body. He found her dwelling in a universe of her own, far more extensive, grand, and beautiful than the material world. He gained entrance into her kingdom by the open-

ing of the senses of his own spirit. But this open vision, and his ability to understand what he saw and communicate it to men, was due to the sincerity, earnestness, and wisdom with which he worked to attain this end. He used right methods, he pursued orderly paths. He stepped from the material to the spiritual world, and, to his own surprise and delight, the veil of the senses was withdrawn, and he found himself in the spiritual and substantial world, entirely distinct from the material, populous with human beings who were spirits organized of spiritual substances, and possessing all human powers and attributes. He asked and he received, he sought and he found, he knocked at the gates of the spiritual world, and they were opened unto him.

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III.

SWEDENBORG AS A SEER.

BY THE REV. CHAUNCEY GILES.

In preceding lectures we have considered Swedenborg as a Scientist and as a Philosopher. We have followed him step by step in his investigations of the mineral and the animal kingdoms until he had traversed the whole field of science as it existed in his day, and had made many new and remarkable discoveries in the laws and forms of matter, and the hidden forces which are omnipresent in the substances and realms of nature. We find that he was animated by the unselfish and noble purpose, which he kept constantly in view, of discovering the truth as it exists in the nature of things. Every step was taken according to well-established principles. In his investigations of the mineral kingdom he took experience and geometry for his guide, which he kept faithfully in sight in traversing the most hidden and remote regions of nature. He did not trust to imagination or hypothesis: he shunned abstractions and theorizing about terms. He kept his feet on solid

ground and anchored his theories fast to solid facts. He was a keen observer; had the power of holding facts and all the materials of knowledge in the focus of thought until their meaning was clearly seen; he possessed remarkable skill in arranging them into orderly series, and an intuition of their laws, qualities, and relations. He was endowed with the genius to evolve original principles and doctrines from them, which enabled him to penetrate into their mysteries. He possessed in a remarkable degree what Bacon called the dry light of the intellect. It was not colored by passion, or refracted by prejudice, or obscured by selfish and worldly lust. He was temperate in his habits, had full control of his passions, and his intellectual faculties were well balanced. He possessed in the highest degree the cool, calm, keen, penetrating spirit of the philosopher, and his soul was alive with an intense and abiding desire to penetrate the inmost secrets of nature and discover the laws of her creation, the sources of her power, and modes of her activities.

We find also that, in an age of unbelief and blank materialism, he always maintained his belief in the existence of God and His constant and imminent presence in the creation. There is no evidence that he passed through the phases of doubt and denial which were prevalent in his time, and which are so common to scientists and philosophers. His nature was imbued with the spirit of religion in his youth, though he was not instructed in the prevalent

dogmas of the Lutheran Church. He carried his belief in the Lord into all his science and philosophy. He sought the truth because the Lord was the Author of it. He consecrated his life with unqualified devotion to the discovery of the soul because it was created in the likeness and image of God, and must therefore be a revelation of His Divine character. He set for himself the highest purpose, and pursued it with singleness of aim and unswerving fidelity in a cool, calm, wise, and tireless energy. He was the soul of honesty, integrity, and veracity. This is so evident in every step of his career that every one who is acquainted with his life, knows and acknowledges that he could not intentionally deceive any one, or make any claims that were not founded in fact.

It is in the light of his character as a scientist, as a man of practical affairs, as a philosopher, a thinker, and an honest man, that we ought to approach his claims to conscious introduction into the spiritual, and to have been the instrument the Lord selected to communicate new spiritual truth to men. His aims, his methods, his intellectual ability, his moral character,—in a word, his life is the point of view from which we ought to regard him as a Seer and a theologian. A just appreciation of the well-established facts of his life to the time of his entrance upon the special work for which all his previous studies had been a preparation, will, at least, enable every candid person to consider his claims to con-

scious intromission into the spiritual world in an affirmative state of mind. In this spirit let us listen to his own statement of this remarkable event.

In 1749, six years after the opening of his spiritual sight, he says, "Of the Lord's Divine mercy, it has been granted me now for several years to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to see and to hear things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have been there instructed concerning different kinds of spirits and the state of souls after death; concerning hell, or the lamentable state of the unfaithful; concerning heaven, or the most happy state of the faithful; and particularly concerning the doctrine of faith, which is acknowledged throughout the heavens.

"I am well aware that many persons will insist that it is impossible for any one to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion; some, that I have invented such relations to gain credit; while others will make other objections. For all these, however, I care not, since I have heard, seen, and had sensible experience of what I am about to declare. We are created by the Lord, so that during our life in the body we may converse with spirits and angels, as indeed was the habit of

people in the most ancient times. But as they, in process of time, immersed themselves in corporeal and worldly things, their intercourse with spirits ceased; nevertheless, it is again opened as soon as bodily things are removed, and then man is introduced among spirits, and associates with them."

Again, twenty years after, he says, "I am aware that many who read these pages will believe they are fictions of the imagination; but I solemnly declare they are not fictions, but were truly done and seen; and that I saw them not in any state of mind asleep, but in a state of perfect wakefulness; for it has pleased the Lord to manifest Himself to me, and to send me to teach the things relating to the New Church, which is meant by the New Jerusalem in the Revelation, for which purpose He has opened the interiors of my mind and spirit, by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years."

Finally, in his eighty-third year, in 1771, he declares, "Since the Lord cannot manifest Himself in person, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He will effect this by the instrumentality of a man who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested Himself before me, His

servant, that He appointed me to this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received anything relating to the doctrines of that church from any angel, but from the Lord alone, while I was reading the Word."

In this calm, clear, and persistent manner he reiterated on all proper occasions his perfect confidence in his mission. He knew how men regarded it. He knew what discredit it cast upon him. He found no fault with them for it. Before his sight was opened he could not have believed such a thing possible himself. He had, indeed, set out with the purpose of finding the soul, and he was determined to leave no way of access to her unexplored. He hoped for success, but he never expected to identify the soul with the man himself, and to gaze upon it with open eye, and converse with it face to face, as man to man. This open intercourse with the spiritual world was not sought by him, and when it came he was surprised and delighted. He had attained the end he had proposed to himself in a much larger and fuller degree than had ever entered into his purposes or conceptions. But what evidence have we beyond his own assertion that he was not deluded; that he actually heard and saw what he has recorded? These are

questions of momentous importance, and they demand an honest, direct, and rational answer. We ought not, on the one hand, to seek to establish a preconceived opinion by giving any bent or color to well-established facts or principles. On the other hand, we ought to be equally careful to divest our minds of prejudices, and weigh the evidence with judicial fairness. Let us, then, approach it in this spirit, ready to assent to, or deny his claims according to their importance and reasonableness.

The first question which naturally arises is, Is such open vision possible? We have abundant evidence that it is. All the theophanies and angelophanies recorded in the Old and New Testaments are instances in point. The prophets were called seers, or those whose eyes were opened. The visions of the prophets were not seen with the natural eye. Many of them were of such a nature that they could not exist in a material world. Paul says he was caught up into the third heaven. John, while in the Isle of Patmos, saw "a door open in heaven," and he heard a voice which said, "Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit," he says: "and, behold, a throne was set in heaven, and one sat on the throne," whom from his description we know to have been the Lord. The whole book of Revelation is a record of what John saw when he was "in the spirit." That is, his spiritual senses were opened, and he was consciously introduced into

the spiritual world, and he has described what he saw and heard there.

We have, therefore, the most ample testimony in the Sacred Scriptures to the possibility of such an introduction into the spiritual world as Swedenborg claims to have obtained. The spiritual senses can be opened, and man as a spirit can ascend into the heavens or descend into the hells, while as to his material body he still remains in this world.

But Swedenborg not only claims to have been openly admitted into the spiritual world; he does what no one before or since his time has done, he explains the laws according to which this entrance is effected. He shows how it is possible. He gives a clear, rational, and satisfactory statement of the relations which the spiritual and material worlds bear to each other, and in this manner not only explains his own case but all those recorded in the Bible, and the multitude of other instances that have occurred in every age of the world. He gives the principles which underlie the phenomena of modern spiritism. In this way he brings his own case under the dominion of law and subjects it to universal principles. This fact is worthy of our attention. If Swedenborg had merely asserted that he saw and heard certain things, and demanded our acceptance of their truth upon his assertion alone, the case would be very different. But he does not ask us to accept his claims upon his testimony alone. Here is a law, he says, according to which all the recorded

and well-authenticated instances of open spiritual vision took place, and by which they can be judged.

But at the present time we have an additional proof not only of the possibility of such open intercourse, but that Swedenborg gave the true solution of it. He described the very phenomena which have now become so common. He showed how spirits can communicate with men, and the results of such communication; results which modern spiritism has abundantly confirmed. We have, therefore, the most conclusive testimony to the possibility of such an intromission into the spiritual world as he claims for himself.

Allowing, then, that there is nothing in the nature of man and his relations to the spiritual world to render his claims impossible, we may inquire, Was there an adequate cause for such a work? The necessity for the testimony of personal experience which he gives is this. It was that men might not lose all knowledge of the spiritual world and all belief in it. There was in his time a practical denial of the reality of the spiritual world, even in the Church, and there is still, even by those who talk the most about heaven and hell. In his day, Swedenborg says, "Men ask, Who ever came from heaven to tell us that it exists? What is hell? Is it anything at all? What is the meaning of man being tormented with eternal fire? What is the day of judgment? Has it not been expected for ages in vain?" Are not the same questions asked to-day?

Questions such as these imply complete denial. "Lest, therefore, those who think thus, as do many who are reputed skilful and learned, should any longer seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other subjects dependent upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted me to speak with all those of the dead whom I ever knew in the life of the body; with some for days, with some for months, and with some for a year, and many others who were in the heavens and also in the hells."

The purpose, then, for which his spiritual sight was opened was to make known to men the substantial and actual existence of the spiritual world, and of man as a spiritual being, and to preserve alive in the hearts and understandings of men a knowledge of their real immortality. Was it not an adequate cause for all that Swedenborg claims?

But many will respond, there has always been this knowledge in the Church. Is that so? What are spirit, heaven, and hell but mere abstractions to nine-tenths of Christians even now? What distinct and substantial idea do they attach to spirit? The accepted teachers in the Church deny that we can have any idea of the pure spirit, or of the nature of the life those are now living who have died. They say that Swedenborg was insane because he declares that he could see angels and spiritual beings and converse face to face with them. They say it is

absurd to suppose that pure spirits have an organized human form, and that there can be mountains and valleys, and streams of water, houses and lands, and all the objects we see in this world, only in much greater variety and perfection, in the spiritual. Substance and form, they tell you, are not properties of spirit. This very denial is unconscious testimony to the necessity of some further disclosures concerning the life hereafter.

I know there is much taught about the joys of heaven and the torments of hell, about being with the Lord, the angels, and blessed spirits who have departed from the earth. I know that many good and true things are taught, and the number is constantly increasing. I have no desire to depreciate the value of what is said and sung about heaven and the Lord, and the motives to a good life derived from the common notions about them; but all the prevalent ideas about the spirit and the spiritual world are vague and indeterminate. They lack substance and force; they are shadows, vapors, essences, vital principles, mental qualities, without a distinct and substantial subject in which they reside, and out of which they can have no real and conceivable existence. Compare this vague and confusing idea with the fact that angels and spirits are human beings in the human form; that they have a human organization; that they are not like clouds that can melt into each other; they are distinct, conscious, individual, substantial persons; they can talk, see,

hear, feel, walk, and perform all the functions of human beings, and they live in a world that is more diversified in form, more stable in substance, and more distinct to every spiritual sense than the material world is to its inhabitants. Compare this idea of spiritual beings and the spiritual world with the prevalent notions, and you cannot fail to see the weakness of the one and the power of the other. The difference is something like that which existed in the conceptions of men about America before and after its discovery by Columbus. There was a theory, a vague fancy, that there was a Western Continent; but there was nothing known about it. Many denied its existence. There was no distinct thought about it because there was no knowledge; but when it was discovered, and convincing evidence of its existence was produced, it awakened the interest and stirred the energies of the world. Such is the difference between a vague fancy and substantial knowledge. Such will be the effect of Swedenborg's discoveries when they are known and acknowledged.

But it may be said we have the Bible. True. But if those who accept it as a Divine revelation, and who claim to be its special champions, can find nothing in it which teaches them anything more about the spiritual world than its naked existence, and even that in such vague forms that it practically amounts to a denial of what is formally admitted, either there is no such world, or the Bible does not teach us anything definite about it, or they do not

understand the Bible. The truth is, the teachers in the Christian Church have carried their disbelief in a real spiritual world into the Bible, and have interpreted its clear and express declarations by their own unbelief. There is enough in the Bible, both in the Old and New Testament, to prove that the spiritual world is a real world, and that spirits are substantial, organized beings in the human form.

It is worthy of our notice how this real unbelief has unconsciously influenced the minds of Christian thinkers in their interpretation of the Sacred Scriptures. For example: when angels have appeared to men, it is generally supposed that they assume a human form for the time being, and, of course, put it off when they disappear. But there is not a word in the Bible to countenance this idea. We might well ask, Where do they get their bodies? What becomes of them when discarded? What form have they as pure spirits? If the spirit itself can assume the human form and organism, the whole question of possibility is admitted. It seems to be taken for granted also that the prophets did not see anything but their own fancies. The word vision, which means seeing, under the influence of this unbelief has lost its real meaning. According to common opinion it is something not seen. It is a mere fancy, having no existence but in the mind of the man who is the subject of it. A visionary is one who mistakes his own fancies for realities.

This unbelief has resulted in a practical denial

that what the prophets and apostles saw had any real existence. They were mere appearances, and consequently they have no weight in determining the existence and nature of the spiritual world. Accept them as real and you will find no difficulty on the ground of probability in giving credence to all that Swedenborg has said upon the subject. There is nothing in his Memorabilia so strange, so unlike any thing we find in this world, as many of the visions of the prophets and those recorded in Revelation. Those who go to the Bible with the idea of the reality in substance and form of the spiritual world and of spiritual beings, are often surprised to find how much there is in it that both directly and by implication teaches the form and nature of that world, and the employments of those who dwell in it.

The state of humanity at the present time, after eighteen centuries of examination of the Word, is abundant proof that we need something more than the Bible, or that we need to gain some new knowledge of its interpretation and meaning. Swedenborg, however, never claimed, nor do those who receive his doctrines claim, that he supplemented the Sacred Scriptures, any more than Euclid, or Copernicus, or Newton supplemented the Lord's works in the material universe. Swedenborg has shown us what there is in the Bible. He has drawn aside the veil of the letter and taught us how to discern the spirit, as the great leaders in science have

removed the veil of appearances from nature and revealed to men the laws that underlie and control the material universe. All that Swedenborg has said concerning the spiritual world and the life of those who dwell there, is perfectly in harmony with every word of the Sacred Scriptures.

But argument aside, I am sure every earnest and candid mind will confess to a longing that sometimes amounts almost to agony to know more of the hereafter; more than he can get from the letter of the Bible, by the aid of all its commentators, ancient and modern; more than he can get from the philosophers, or his own reason. And that want was much greater in Swedenborg's time than it is now, though it might not have been so much felt. How can that knowledge be obtained? Is there any other mode than the one Swedenborg claims to have been instrumental in effecting? I do not hesitate to say that there is no other. Some one must be introduced into that world who can see and hear and understand what he sees and hears, and report it in forms intelligible to men. His knowledge must be founded on *experience*. It could not be attained in any other way. Let us look a moment at the necessity of the case.

In our present state all knowledge is based upon experience, either our own or that of others, which we accept as true. If, therefore, all knowledge of the spiritual world and all real belief in it was fading away from the minds of men; if the experience of

all who had preceded him could not arrest this unbelief; if the examples of the prophets and apostles, and of the Lord Himself, had become so discredited or misinterpreted that they failed to effect a convincing belief in the absolute certainty and reality of a future life, there was no other way of restoring that belief. No formal statements of doctrine would have any effect. Doctrine must be based upon knowledge, and that, according to the supposition, is wanting. Authority of church or state could not reconstruct the lost faith. There had been, and continues to be, an abundance of that. Authority gives no information. No edict of king or bishop, of emperor or pope, can make the true false or the false true. Human reason is equally powerless. It is not the province of the reason to discover truth without the aid of knowledge. It eliminates higher truths from facts; but the facts must be known. It is as impossible for the reason to discover the truth without the aid of facts, as it is for the mechanic to build a house without materials. It was absolutely necessary, therefore, that something should be known about that world from actual experience. It must be visited by some one who could explore it and understand what he saw and heard, and communicate it to men.

In claiming open and conscious introduction into the spiritual world, and free intercourse with its inhabitants, Swedenborg conformed to principles, which had always been his guide in his former studies, and which were essential to the work he

claims to have been appointed to do. He shunned hypothesis. He based every doctrine and principle upon "things heard and seen," upon observation and experience. Men may discard his evidence; but they cannot deny that all knowledge of the spiritual world, or of any other subject, must be gained in this way. Somebody must learn the nature of that world and report it to men before we can know anything more concerning it.

To do this, however, demands peculiar powers. The mind must be open to the spiritual world, and it must be open to this world, also, that communication between the two worlds may be effected. Myriads of human beings have gone into that world, but they do not come back and report what they have seen and heard. They leave the material body, which is the bond of connection between the soul and the material world, behind them. There is a great gulf between them and their conscious communion with us. If it is said they might appear in vision, the answer is, They have done that. But that is not sufficient. Men require something more. We want to see both worlds, and to see how they stand related to each other. The gulf between them must be bridged. To do this, the mind must have a conscious existence in both worlds. It must be able to see both sides at the same time, and compare them. It must be able to distinguish the spiritual from the natural. If the senses are closed to this world while they are opened to the other, and closed

to the other while they are opened to this, there can be no rational knowledge of the spiritual world. Swedenborg was not in a state of trance or clairvoyance. His intromission into the spiritual world was effected in a state of full wakefulness of all his natural senses. He could remember what he saw and heard. He never had an amenuensis.

Nor was his bodily organism taken possession of and used without his own volition. He had the same natural freedom to write and speak while his spiritual senses were open that he had while they were closed. He reported what he saw and heard in the same manner that he would report a natural observation or event. He was not, therefore, subject to the same liability to be deceived that modern mediums are. He could reason upon his experience. All his mental faculties were in freedom. He could reflect upon what he saw in the spiritual world, and compare it with the Bible and with natural laws, and show its relation and harmony with things in this world. He could compare natural and spiritual laws, and show their differences and relations. Thus he bridged the gulf between this and the spiritual world, and translated spiritual truth into natural language. The mode, therefore, in which he claims to have done his work is adapted to the work, and is the only way in which it could have been accomplished.

There is evidence of another kind of the verity of his claims to open spiritual vision that must have great weight with every candid mind, and that is

the influence it had upon his studies and work during the remainder of his natural life. As soon as he became assured of the reality and permanence of his opened senses, and of his call to the new and nobler mission of disclosing to men the distinct and substantial existence of the spirit and the spiritual world, and of giving to them a scientific theology, he discontinued his scientific and philosophical studies and never resumed them. He also gave up his office as Assessor of the Board of Mines, and devoted himself entirely to studies preparatory to his new work. Is not this conclusive evidence that he loved the truth beyond all personal and worldly considerations? He had devoted many years to scientific and philosophical studies; he had become well known to many of the learned men of his time, and was highly esteemed by them. There was no obstacle in the way of his gaining a permanent place in the foremost rank of the greatest philosophers of the world. He must have had an intense love for the studies he had pursued, and he must have known that his reputation as a philosopher and a learned man would be imperilled by leaving the accustomed paths of knowledge. Yet he never hesitated a moment to abandon these pursuits, and give his time and all his strength of body and mind entirely to the work which he felt called upon by Divine authority to accomplish.

He did not, as is generally supposed, give himself up to the indulgence of wild and fanciful visions. He did not deny the Lord and substitute what he

saw and heard for the Sacred Scriptures. On the contrary, he began immediately to study the Hebrew language, that he might read the Word of the Lord in the language it was given to men. There is abundant evidence that he made it his constant study. It is the only book he kept in his room; it constituted his whole library, and from its infinite treasures of truth he drew all the doctrines of his theology. His mind became deeply penetrated and thoroughly imbued with its spirit, and all his intellectual faculties were illuminated by the light of its truth. He brought, if possible, a deeper humility, a purer love for the truth, and a more ardent desire to know it and reveal it to men than animated him in his scientific and philosophical studies. You see the same man, with the same unselfish and noble purpose, but enlarged, intensified, illuminated, forgetful of self, and only desirous of being a humble instrument in the Lord's hands of making known His truth to men. I do not hesitate to say that there is no instance of a theologian in any age who has quoted so largely and variously from the whole of Scripture, not merely in proof of his doctrines, but to show that they were not his, that he had no ownership in them, that they were the doctrines which the Lord taught in the whole of His Word. He was as scientific, philosophical, and rational as he had ever been. He did not discard his principles. He adhered to them in spirit, and only changed the method to adapt them to the higher plane of life upon which he had entered. Does this

look as though his mind had lost its balance, that he mistook his own fancies for realities? No candid man acquainted with the facts, who does not believe that the spirit, heaven and hell, and the Lord Himself are illusions of the imagination, can deny that the methods and the results of Swedenborg's life, after his claim to open spiritual vision, show a calm, logical, and highly illuminated intellect, and a firm, consistent, humble, and loyal devotion to do the great service he claims to have been commissioned to render to men.

He gives another test of the validity of his claims which must have great weight with every unbiassed and logical mind. We not only have his own testimony and example in evidence, but he puts the test of his claims entirely out of his own control, and into the hands of others. He gives us a test that is as independent of himself as the laws of nature are of the scientist. He says the relations of the inhabitants of the spiritual world to each other, and to the world itself, and to the inhabitants of this world, and all their activities, take place according to determinate spiritual laws. Those laws are simple and universal in their operation, and every being and every thing is subject to them. They are analogous to what we call natural laws, and so far as we can judge, they are the laws according to which all mental, moral, and spiritual activities are controlled in this world. Our spirits are subject to them while in the body, though their [illegible] is

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prevented by material obstacles. For example, the relations of all spiritual beings to each other are determined by similarity of affection. Love is spiritual attraction. Those who have a similar affection are drawn together by it. Those in whom that affection is the strongest are drawn the nearest together. The specific varieties of affection, or what we might call spiritual tastes or tendencies of character, are much more nicely discriminated than they can be in this life, and they draw the angels and spirits into societies of greater or less numbers. The quality of our love, therefore, determines our relative position in the spiritual world, and our specific place in the society to which, by our own peculiar nature, we belong.

Now we all know that is the nature of love. We see its operations in society, in business, in religion, among the evil as well as the good. We know that we are drawn to those who possess tastes and affections similar to our own. But there are many hindrances and often insurmountable obstacles in this world to association with those who are of a kindred nature with us. But so far as time, place, circumstance, and condition will allow, persons of kindred tastes, habits, and natures are drawn together and are delighted with each other's society. They love to dwell together and serve each other. In the spiritual world all these restraints are removed. The real nature becomes manifest, and there are no impediments to concordant minds.

This law of spiritual affinity Swedenborg applies to every relation, charge, and association in the spiritual world. The good and evil are separated by it. There is nothing arbitrary in the disposition of any soul. Every one must go where his character will take him. The law is the same as that which determines the distribution and classification of animals and vegetables in this world.

From this central truth he develops the whole constitution of human society in the spiritual world. All that he reports of what he saw and heard during twenty-seven years of open vision is perfectly in harmony with this law. There is nothing incoherent or rhapsodical in what he says. He does not contradict at one time what he says at another. All the sayings and doings of spirits and angels, ranging through the widest extremes of experience, and descending to the minutest particular, conform to this law. Other principles, also, enter into the causes which everywhere operate and complicate their relations, but they never cause any conflict or deviation from the fundamental law.

Such a result would be simply impossible if he was subject to the illusions of a fancy which had broken away from the restraints of reason, or if he had followed an empirical law,—a mere hypothesis. It has been truly said that the account which Swedenborg gives of the spiritual world, if untrue, is a far greater miracle than the fact that he really saw and heard what he claims to have done. But, I

repeat, it is simply impossible for the human mind to invent what he has recorded in his writings. It is easy enough to say "mystic visionary, insane," and turn away with contempt; but let any one give the subject a candid and thorough examination, and he will find a problem whose solution requires something more than calling names.

There is no conceivable test of the truthfulness of his statements which he does not give us the power to apply to him. There is no weak point in them. There are no missing links in the logical chain which bind them into a symmetrical whole. There is a method, order, coherency, and harmony in their substance and form, which commends them to every faculty of the human mind and adapts them to every spiritual want.

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IV.

SWEDENBORG AS A THEOLOGIAN.

BY THE REV. CHAUNCEY GILES.

THEOLOGY is the science which treats of the existence, nature, and attributes of God, and of His relations to man. A theologian is one who understands and teaches this science. The Sacred Scriptures are the source of all definite knowledge upon this subject. There is, indeed, implanted in every mind a feeling that there is a Supreme Being; but this feeling is vague and dim until enlightened and directed by the light of truth, and this light can only be obtained from Revelation. Our knowledge of God must therefore be measured by our understanding of the Scriptures in which God has revealed Himself to men. The theologian who does not accept them as of Divine authority, and trust implicitly to them for the source of all doctrine concerning God, must be constantly liable to go astray and substitute his own opinions or the opinions of others for the truth. He is like the scientist who does not go to nature to learn the laws and qualities

of material things, but evolves his opinions and theories from his own consciousness. The theologian who desires to gain a true knowledge of God will search the Scriptures, for they testify of Him; he will search them with a sincere and earnest purpose to know the truth revealed in them, and not to confirm any preconceived opinions or theories. He must not be content with a superficial examination; he must not judge according to appearances; he must not form his conclusions from a few passages. He must penetrate beneath the surface; he must go down to the bed-rock of universal principles, and from this central position he must regard every special form in which the Lord reveals Himself. It is evident that the man who gets the most central position, who takes the widest survey, who can see the universal in the particular, who can reconcile apparent contradictions, show how and why the appearance differs from the genuine truth, and from the most varied and complex phenomena obtain a consenting and uniform verdict,—it is evident that such a man is a true theologian, and will give us the fullest, clearest, and truest doctrine of the existence, nature, and attributes of God, and of His relations to man. This is the criterion by which we propose to judge of Swedenborg as a theologian.

By virtue of his conscious intromission into the spiritual world, and his familiarity with the laws of spiritual life for many years, he gained a more central position than has ever been obtained by any

other theologian. He saw the Lord's methods of creating and governing, and carrying His purposes into effect on the spiritual plane of the creation, where spiritual substances and spiritual forces act in freedom, untrammelled by time and space, and the dead weight of matter. He was elevated into the region of causes and general laws, from which he could see effects, and the relation between them and their causes. He was so constituted that he could see both sides; both the spiritual cause and the natural effect. He could see how the spiritual action appeared when clothed in material garments. This gave him the means of understanding the Word of God in which He has revealed Himself to men, which cannot be too highly appreciated. A mere statement of the fact that this new position gave him an immense advantage in understanding the genuine meaning of the Scriptures, will convey no adequate idea of it. Some illustrations may assist us in gaining a truer conception of its value.

Divine truth is given to men in the Sacred Scriptures clothed in material objects and natural actions. It could not have been revealed to men in their ordinary states in any other way. The Bible is a parable from beginning to end. When it is said of our Lord, "without a parable spake He not unto them," a universal truth is declared. The Lord cannot speak to our natural senses in any other than a natural language. God is presented to men as a rock, a sun, a vine, a lion, a lamb; as a father, a husband,

a wife, a friend; as a priest and a king. These are natural objects and relations. Men are described in the same way. They are called dogs, bears, wolves, foxes, vipers, serpents, goats, sheep. Almost every natural object is used to reveal to men some human quality or relation. Every word in the Bible has a natural origin and meaning, and when employed to reveal spiritual truth, it must be translated into the language of the spirit before any spiritual meaning can be gained from it. The knowledge of God and of our relations to Him which we gain from His Word, must, therefore, depend upon our understanding of the symbols in which Divine truth is presented to us. Every one must attribute to God the qualities which these objects and relations represent to him. The man or the people who had always been governed by an arbitrary, tyrannical, and cruel king would transfer their idea of a king to the Lord. A child whose father was severe, passionate, fickle, and unwise would think of the Heavenly Father in the same way. It is a matter of painful history that theologians have formed their ideas of God and His government in this way. He has been represented as hard, passionate, cruel, revengeful, demanding obedience and homage, and punishing every infraction of His law with unrelenting severity. The general conception of God's relations to man are purely arbitrary and civil. This natural conception of the symbols which the Lord has employed, and which the nature of man compelled

Him to use in revealing Himself, have obscured and falsified theology and all the doctrines of religion.

By the opening of his spiritual senses, and the elevation of his understanding into spiritual light, Swedenborg saw the Divine and spiritual causes of these natural objects, qualities, and relations, and knew without mistake what they represented. The advantage he gained by his position, is like that which a blind man would possess in obtaining a true conception of light and color by having his sight restored. But we may see more clearly the advantage his open vision gave him, by referring to man's spiritual nature and some of the doctrines revealed in the Bible concerning it. Take, for example, His resurrection, and the state of His existence as a pure spirit unclothed with a material body. The common idea of a spirit is vague and unsatisfactory. Thousands of volumes have been published and millions of sermons have been preached upon the subject. There have been innumerable theories and speculations about the form, nature, and location of the spirit and the spiritual world. But doubt and darkness have enveloped the subject, and no generally satisfactory conclusions have been reached about them. True knowledge never could have been obtained by reasoning from the appearances of the spirit in the body. By his conscious introduction into the spiritual world Swedenborg saw spirits in a great variety of circumstances and relations.

He saw that they were men and women and children who had lived in this world. He had known them here. He conversed freely with them, walked with them, entered their dwellings, and learned the laws of their relations to each other and to the Lord and to those who still remain in this world. That experience settled a multitude of theological questions that have been in doubt and uncertainty during the whole recorded history of the human race; questions as much in doubt, to-day, by those who depend on the prevalent doctrines, as they ever were. There is an aching void in millions of bereaved hearts, to-day, for the evidence of the real existence in a substantial world of those who have passed away from earth. How often do we hear it said, If we could only see them, and hear from their own lips an account of their new life. If they could sit down with us face to face and tell us about their homes, their means of happiness, their occupations, and their joys, it would dispel the darkness which now conceals them, lift the weight of sorrow from our hearts, and fill them with resignation and peace. This is precisely the service Swedenborg claims, in a general way, to have rendered to men.

But this is only a small part of his work as a theologian. He has not merely given us some facts about the spirit and the spiritual world, and shown us the relations that exist between that world and this; he has not only given us the spiritual meaning of some of the symbols employed by the Lord to

reveal Himself to men; he has gone down to the deepest questions of the Divine existence; he has described the elements of the Divine nature, the purposes and methods of creation necessitated by the Lord's love and wisdom, the nature of the human spirit, and man's relations to Him. He does not confine his statements to general terms which can be understood in various ways. He descends to the minutest particulars. He goes from the general to the universal. He is not content with the statement that God is love. He shows that love is not merely a feeling, but the essential substance of all being, something which no other theologian has ever done. He describes the relation of love to wisdom, and from them educes the substance, method, and order of the whole creation by a chain of causes and effects, in which there is no break from first to last. Love and wisdom go hand in hand throughout the creation in the whole and in every least part. The universe is created of substances which originate in the Lord, and constantly flow from Him. He is, therefore, omnipresent in the creation, and every object and creature expresses some quality in the Divine mind, and is sustained by the constant exercise of His power.

He has told us what man is in himself; he has given us the constituents of his nature; his spiritual organization. He has shown that the whole creation, from the highest intelligence to the lowest, is *only a form* capable of receiving life. There is only

one life. Life cannot be created. Man and the highest angel are only organized forms, capable of receiving life in various degrees, and all the life and power he possesses is a constant gift to him from the Lord. From this he shows how man is related to the Lord, what evil is, how it originated, and how it is removed. Out of these simple relations of the recipients of life to the Giver of life, all the dark and mysterious problems of evil, of redemption, incarnation, atonement, and resurrection are solved in a clear, rational, and satisfactory manner, according to universal principles and every statement contained in the Sacred Scriptures. Complex and mysterious as they are, their solution comes out as clear and certain as a problem in geometry, and for the same reason. He follows the laws of man's life as they exist in him, and his relations to the Lord as they exist in the human and in the Divine nature, as the mathematician follows the relations of lines and angles as they exist in material forms. In a word, his theology is a statement of the laws and principles and methods of the Divine order as they exist in the Lord and are operative in the creation. His doctrines are a spiritual science in the strictest sense of the term. They account for all the facts; show their connections, relations, and qualities. They are to spiritual substances and forms precisely what a true science is to material substances and forms.

The best, and perhaps the only conclusive, proof

of this statement is the doctrines themselves, a proof we invite all to examine. But an exposition of His doctrines is too large a subject for a lecture. There is evidence of another kind which shows his character as a theologian, which is especially germane to our subject, and to this I invite your attention.

There was a remarkable change in his style of writing after he commenced his work as a theologian. As a writer upon scientific and philosophical subjects his style was ornate, flowing, and poetic. Some of his profoundest philosophical works justly deserve the name of the poetry of science. The dryest parts are clothed with life, and blossom into beautiful forms. His Worship and Love of God, the last work he wrote before the opening of his spiritual senses, is a poem in spirit and conception. It is rich with many passages of wonderful grace and beauty. If it had been written in English and in blank verse, his description of Paradise and the creation of the First-born would be equal to anything in Milton. He had a rich vocabulary at perfect command, a vivid conception of the vital and lovely forms of all natural things, and practical skill in describing them. This glow of imagination, fervor of spirit, and exuberance of expression he discarded at once for a precise, simple, matter-of-fact style, without any ornament or play of fancy. He became simply a reporter of facts. Every statement is made with mathematical precision. Such a sudden and great change could not have been made

without some powerful cause. Men who have been constant writers for many years do not make such a radical change in their style of writing after they have passed the prime of life. It is evidence of a great change in his methods of gaining truth and his conceptions of it.

This is evident from another remarkable change in motive and method which every one familiar with his philosophical and theological writings cannot fail to notice. As a scientist and philosopher he speaks more of himself, not in a boastful way, but he tells what he intends to do. He will explore the whole kingdom of the soul in every province and particular form; he will invent new methods, construct new doctrines, and with all his skill and power, and the help of all the aids he can secure, he will penetrate into the most secret abode of the soul, and compel her by force, or by the charm of his wisdom woo her, to reveal herself. The man stands out in clear and distinct form, animated with a noble purpose and confident in his ability, with Divine assistance, to gain it. But as he enters upon his mission of revealing to men a new and distinctly higher order of spiritual truth, the man disappears. His work becomes in a remarkable degree impersonal. He no longer speaks of what he intends to do; he expresses no determination to explore the spiritual world, discover its hidden secrets and universal laws, and make them known to men. He disclaims all merit or skill. "It was given me to

see and hear these things by the Divine mercy," he says. He regards himself simply as an instrument in the Lord's hands of making known to men a new and distinctly higher degree of spiritual truth by means of which man can take a new step in spiritual life. In this humble and honest way he surrenders himself to receive the new truths and communicate them to men.

Another point worthy of consideration is, he does not pretend to have gained his new knowledge by the exercise of his unaided natural powers. He does not reason about the truth and try to prove its existence. Most theologians have spent their main force in trying to prove the truth of their doctrines. Swedenborg states them in a manner so clear and simple that the statement is an argument in itself. But he does not rest there. He describes the immutable law which underlies the doctrine, and then unfolds it and presents it in its various forms and relations, and consonance with the Divine order. He does not say what he thinks or believes, or what seems to him to be true. He does not give the opinions of men in confirmation of the doctrine. He states a truth and then exhibits it in detail. He pursues the same course that men do who have made some important discovery in natural things. Instead of trying to convince others of the reality and value of their discovery or invention and giving the opinions of others, that show what it is and how it works. As the electric light itself is the

best evidence of the nature of electricity and the possibility of using it to illuminate our streets and dwellings, so the light of a new spiritual truth is the best evidence of its use in revealing to us the nature of the Lord, our relation to Him, and the means of obtaining the highest possible good. Swedenborg declares that he did not receive anything concerning the doctrine of the New Church from any spirit or angel, but from the Lord alone while he was reading the Word. We are not to understand by this that the words in which the doctrines were expressed were orally dictated to him. He means that the Lord gave him a perception of spiritual and Divine truth while he was studying the Word. This perception was a internal dictate of the nature of conscience or natural sight. It was a spiritual intuition or beholding. It differs from faith or belief, as seeing a steam-engine in motion and understanding the principles of its power, differ from the belief of the possibility of using steam as a motor without any idea of the mechanism by which it can be applied. This beholding of the principles of the Divine nature and the laws of the Divine order, was given to him through the instrumentality of the Word, because it is the embodiment of those Divine laws.

The Lord is the Word,—that is, the Sacred Scriptures are the embodiment and expression of the constituents of the Divine nature; they are the laws of the Divine order; they reveal the Lord's purposes

in the creation of nature and man, and the methods by which He carries His purposes into effect. In the Word, then, were the means, and the only means, by which these truths could be communicated to him. He came, therefore, into the right relations to the Source of truth; he walked in the ways that led into the light. In the letter of the Word he found a definite, constant, stable basis on which his mind could rest, and an exhaustless fountain from which he could draw the living waters of Divine truth.

The main difficulty in the interpretation of Scripture lies in the fact which Swedenborg has clearly shown, that Divine and spiritual truth does not appear in the letter of the Word in its genuine form. Such is the radical distinction between spirit and matter that when spiritual truths are expressed by natural objects and actions they appear in a different form from their real one. They become subject to the laws of time and space. They cannot appear to the natural mind in any other than natural forms, which are not spirit; they are only symbols of spiritual truths. They are the appearances of truth, and from the limitations of matter they are contradictory and misleading. The principle is universal, and is acknowledged in the natural world by all intelligent minds. We know that we cannot depend upon our senses for a true knowledge of the forms, substances, and relations of material things. Every object appears to be different from what it really is.

The stars appear to be points of light in the firmament. The earth appears to be motionless and arched by a circular dome. Men once based their astronomies on these appearances, and, as we know, came to most erroneous conclusions. They have made the same fatal mistake in the interpretation of the Scriptures. They have mistaken the appearance for the genuine truth, and have suffered the inevitable consequences. They have fallen into doubts, and become involved in confusion and inextricable difficulties.

By the opening of his spiritual senses, and the elevation of his understanding into genuine spiritual light, this grand and universal truth could be communicated to him. He could see the relation between spiritual truth and the natural symbols with which it is clothed. He stood in the same position in regard to spiritual truth that the scientist stands to the truth of science. He rose above the letter, above the outward, material, special fact into the region of law and universal principles. He did not discard the letter. He valued it as the scientist values his facts. The letter is the sign and symbol of the spiritual truth; it is the embodiment of the spiritual law, as material objects are the embodiment of natural law and the field in which it operates. In this clear light, and from the vantage-ground of central truths, he began to study the Sacred Scriptures as the repository of Divine truth, and to translate the letter into the language of the spirit. To

this work he devoted the remainder of his natural life.

He gave the spiritual meaning of Genesis, Exodus, and the Revelation word by word, and, by quotation of passages having a similar natural meaning, he unfolded the spiritual truth in nearly the whole Bible. In this work, extending over many years and filling twenty octavo volumes, he adhered to an immutable law of interpretation of universal application, as fixed and specific in its operation as the law of gravity or the factors of numbers to their product. Every natural object, every number, every act, every relation, every person described or mentioned in all the complex and varied forms and relations in which it is used, has a definite spiritual meaning, is the natural symbol and expression of a spiritual truth, an immutable law of the Divine order, and the principles of the Divine nature. He gives the genuine truth, and shows why it puts on the special appearance in which it is presented to the natural mind. There is a precise method, order, and rule in his interpretation from which he never deviates. By this method he reconciles all the apparent contradictions in the letter of the Word, shows that a precise order, an intimate relation, and inherent connection, like that which exists between the organs of the material body, runs through the whole from Geneses to Revelation; that there is nothing irrelevant, trivial, or unessential in word or letter. In this way he demonstrates that the Sacred

Scriptures are of Divine authorship, and that it would be as impossible for a man to write such a book as it would be to create a world.

Swedenborg puts every faculty of his mind under the absolute dominion of this law of the Divine order. It is generally supposed that the most of his writings after the opening of his spiritual senses consist of wild and fanciful visions; but nothing can be wider from the truth. They are employed in stating, with mathematical precision, the principles of the Divine Nature, the purposes of the Divine Love, the methods of the Divine Wisdom, the nature of man as a spiritual being, his relations to the Lord, the laws of his life, the causes of his death, and the means of gaining eternal happiness. As a theologian Swedenborg plants himself upon the Word of God, and never departs from it. He states the laws of the Divine order with logical precision because he sees them as they are.

His Memorabilia, or descriptions of things which he heard and saw, and of his various experiences in the spiritual world, though occupying a comparatively small space in his theological works, form an important element in his character as a theologian. They are the testimony of experience to the nature of spiritual laws, and the operations of spiritual forces unobstructed by material obstacles. He states that the spiritual world is a substantial sphere, composed of spiritual substances as distinct to the senses of spirits, who are human beings in the human form,

as the material world is to the senses of the material body. All the activities of this world, which is the final home of every human being, take place according to spiritual or mental laws. The inhabitants are drawn together by mutual attractions, or separated from each other by mutual repulsions. There is no hinderance to the presence and communion of congenial souls, and there is no possibility that those of opposite character can dwell together. According to this law, all societies are organized, and all intercourse takes place. When we rise into consciousness in the spiritual world, we preserve our identity. We are the same persons,—the same beings we were before we became divested of the material body. We have gained no knowledge, and no affection or quality of character is changed by a change of worlds. We take our opinions, our doctrines, our likings, and aversions with us, because they are our very selves. Swedenborg claims to have associated freely with the inhabitants of the spiritual world for twenty-seven years, and to have learned by observation and experience, their condition, their means of happiness, and causes of suffering. He saw spiritual laws in actual operation, and the doctrines of spiritual truth, which he had learned from the Word, were confirmed by long and varied experience. Doctrine was not merely a theory or an abstraction; it was the statement of a law, which he saw in operation. Every one can understand the immense advantage which such a position would

give. It is theory reduced to practice: it is law carried into effect: it is principle verified by experiment.

It was his custom to state a law of the Divine order revealed in the Word and unfold it in a precise and logical manner, and then give his experience by citing instances of its operation in the spiritual world. He gives the principle and the application. This becomes in time a most remarkable and convincing evidence of the truth of the principle and the veracity of his testimony. He never states that he saw or heard anything, or that any change or action took place which was not according to an immutable law and an illustration of it. The most trivial incident, as well as the great cosmical changes which shook the spiritual earth and caused the stars of heaven to fall from their orbits, were the ultimate effects of spiritual forces which took place according to universal law. His Memorabilia, therefore, instead of being an evidence of his visionary character and of the mystical nature of his doctrines, are direct and luminous testimony that they are statements of the laws of the Divine order as they actually exist in the spiritual world. He could not have understood the inherent and constant relations between the spiritual cause and the natural effect, and consequently the manner in which the Word is written, without conscious admission into the world of causes. Both the spiritual and the natural sides must be seen to understand the relations between them, as a

knowledge of both languages is necessary in translating truth from one to the other.

Herein lies the immense service which Swedenborg has rendered to men. All the doctrines that have prevailed among men concerning the spirit and the spiritual world have been theories; they have been formed from appearances in nature. There has been no clear knowledge of the radical distinction between spirit and matter. Either they have been regarded as totally unlike, so that no knowledge of the nature and laws of spirit could be gained from matter, or they have been confounded, and the distinct existence of spirit has been practically denied. By admission into the realms of the spirit, while at the same time his natural senses retained distinct consciousness of the material world, Swedenborg could see their distinct difference and normal relations, which no other man had ever done. The substantial existence of the spiritual world, and the laws according to which it is created and all its activities take place, is no longer a theory or an empiricism. Whether the testimony and the manner in which it was obtained is credited or not, no intelligent mind can deny that if Swedenborg has correctly related what he actually saw and heard, he has rendered a service to the world which the need of the most devout and honest Christians in every age have deeply felt and earnestly desired, and that such knowledge must work an entire revolution in religious thought and life.

To a superficial view it may seem that Swedenborg's training as a scientist and a philosopher had no special bearing upon his character as a theologian. A closer examination will show that the discipline and knowledge he obtained, the enlargement of his intellectual faculties, his keen insight into universal principles, and his honest and incorruptible fidelity to the truth; his singleness of purpose in discovering, and fearlessness in following wherever it led, fitted him in an eminent degree for the spiritual service he claims to have performed. He was to be introduced consciously into the spiritual world and visit all its grand divisions; he was to come into intimate association with its vast population, of every variety of character and extent of intelligence; he was to observe the scenery of that world, the manners and customs, the social, civil, industrial, and religious institutions, the means of happiness, the laws of progress, and the relations of that life to this and of all to the Lord. He was not merely to report facts, but to reveal the immutable laws of which they were the effects and exponents, and he was to do this grand and almost superhuman work according to principles which constituted the Divine Nature, were embodied and finited in human nature, and revealed in the Sacred Scriptures interpreted by a method as rigid in its application as the solution of a problem in geometry. Could this grand work be done by an ignorant, undisciplined, feeble, timid, and unbelieving mind? That would be as

impossible as it would be to communicate to a child or a savage the profoundest principles of science and philosophy. It requires cultivation and discipline, the seeing eye and the hearing ear, and a discriminating judgment to report natural objects and events correctly. How much more the interior, hidden, and complex form, relations, and causes that exist and operate in the spiritual plane of being!

He does, indeed, claim that Divine truth was given to him; he did not acquire it by the exercise of natural intelligence; that he had a perception of Divine truth while he was reading the Word, as we have a natural perception of the forms and colors of natural objects while looking upon them. But this power of perception, of intuition, was not gained without preparation. His studies as a scientist and philosopher elevated his intellectual faculties into the clear light of truth, and gave them breadth and strength to grasp universal principles, and a delicacy sensitive to the influx of the finest forces of the Divine truth, by means of which he could perceive its nature and forms and the manner in which it flowed into effects. This is a law of mental action with which we are more or less familiar. It is said of Sir Isaac Newton that he had become so familiar with geometrical forms that it was not necessary for him to go through with the various steps of proof in solving a problem; he saw the solution as soon as the data were given. Every one has this gift in some degree with regard to some things; but it has

its laws and means of development, like every other faculty of the human mind. The Lord cannot give to any one what he cannot receive.

Swedenborg's scientific studies, and the facility and power he gained in giving clear expression to profound truths, was also a necessary preparation for communicating the doctrines of Divine truth to men in scientific and rational forms. He says his mind was specially prepared for this service. We all know that we can see truths and understand them, which we cannot clearly express in words. It requires a peculiar talent and careful cultivation to express interior truths clearly and logically. Moses could receive what he could not communicate to the Egyptians. He excused himself from delivering the message given to him on the ground that he was "not a man of words," he was "slow of speech and of a slow tongue." But Aaron could "speak well," and the Lord appointed him to be a mouth to Moses and his "spokesman to the people." Spiritual laws and natural laws correspond to one another. The spiritual is revealed by means of the natural, and expressed in natural terms. Paul says he knew a man who "was caught up into paradise and heard unspeakable things which it is not possible for man to utter." Swedenborg was commissioned to reveal to men the things which he heard and saw; he was to communicate the laws of spiritual life in rational forms. It was necessary, therefore, that he should become familiar with natural science that he

might use it to make known the laws of spiritual science.

Consequently we find throughout his theological writings evidence of the influence of his scientific and philosophical knowledge and culture. The doctrine of discrete degrees, which is stated in his philosophical works, is constantly employed in his theology to show the distinction between spirit and matter. But it is carried much further. It is shown to exist in the Divine nature, and by derivation to pervade the heavens and the earth, and to be necessary to the existence of the largest and the smallest things. It is the order of creation. There are three heavens as distinct from each other as the atmosphere from the ground. There are three degrees in the human mind which correspond to the three heavens, and which are as distinct from each other as the spirit from the flesh and bones of the material body. Out of this distinct and radical cleavage between spirit and matter, grows the science of correspondence and representation which Swedenborg calls "the science of sciences."

There is abundant evidence, which time fails me to produce, that every quality of his mind, and every step in the development of his intellectual and spiritual faculties, was an orderly preparation for his work as a theologian, and tended as directly to the accomplishment of his mission as a teacher of new spiritual truths, as the root, trunk, leaves, and blossoms of a tree are orderly and necessary steps to the

production of fruit. Swedenborg saw what other theologians hope and blindly grope for. He saw the profoundest spiritual truths in substance and form and action. He regarded every question from central principles, which he followed to their orderly results. He has fully done for man as a spiritual being what physiologists have done for him as a material being. He has given us the physiology of man's spiritual organism. He has given us man's real relations to the Lord, the constant source of his life as they exist in the human and in the Divine natures. He has given to men a true spiritual science based on experience and confirmed by the whole of Revelation. As the truths of this science become known they will dispel the darkness in which the most important problems of life have been involved, give to man undoubting evidence that he is essentially a spiritual being, whose real home and field for the exercise of his immortal faculties is the spiritual world, and provide him explicit directions for gaining the highest good.

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